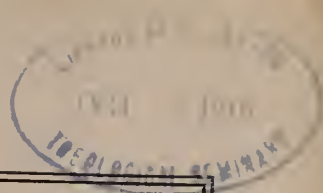


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Vol. 40

No. 1

THE

# MISSIONARY LINK



FOR THE

WOMAN'S UNION MISSIONARY SOCIETY  
OF AMERICA FOR HEATHEN LANDS

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JANUARY, 1909



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VOL. XL.

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No. 1

## WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

REV. H. V. S. PEEKE tells us: "In Japan the Government system of schools has declared for music, and practically no school is without an organ and regular instruction. The best singing of European music is among Christians. Instrumental music also is making great advance. Formerly the possession of organs was confined to schools; now a small organ, costing fifteen or twenty dollars, is found in a home. A few years ago a violin was a rarity, but to-day the shops are full of them, ranging in price from one dollar to ten, and it is more usual to see them carried on the street, or in the train, than it used to be in the United States."

TWO hundred and fifty physicians in China are pressing the importance of medical education in that vast Empire. They state: "The great benefits that Western medical science can confer upon China, are almost wholly brought to her people by the Protestant missionaries through the work of Hospitals and Dispensaries, and the training of men and women students. In medical education, with very few exceptions, all the training is done by missionaries. One great lack remains. The number of English-speaking medical students being very limited, the education must largely be in Chinese. The existing translations of medical text-books in that language are few in number. To remedy this, the China Med-

ical Missionary Association has had for some years a committee at work on Medical Nomenclature, which will contain 15,000 terms selected chiefly from Gould's Dictionary of Medicine, and the Nomenclature of Diseases of the Royal College of Physicians, London."

WITH the recent death of the Empress Dowager and the Emperor of China, it is well to remember that they appropriated one hundred thousand taels (about \$35,000 in gold) for the establishment of a seminary for girls in Peking, with Princess Su as Superintendent. They also promoted anti-foot binding, stating, "To have strong, healthy men, China must have strong, healthy mothers; hence, foot-binding must go, physical culture must be encouraged, and hygiene taught. In order that China's men may be the equal of other nations, their training must begin at home; hence, schools for girls, and lecture halls for women must be established."

THE Bible Society in India gives this hopeful report: "Many of the Indian Churches are now setting apart one Sunday in the year for a special remembrance of the Bible Society's needs; the Nepali Mission churches of the Church of Scotland take up collections at their Christmas services, with most excellent results."

IN Bareilly, India, "the graduation of the first Training Class for Nurses from the Zenana Mission Hospital took place, where ten young women received diplomas. This class completed a prescribed and extended course of study in Anatomy, Physiology, Materia Medica, Surgical Methods, Nursing, Compounding, Anæsthetics, Midwifery, and Hygiene. It had practical work in the Hospital, nursing the patients, binding wounds, and administering medicines, and in the Dispensary they learned compounding, and in surgical operations administered anæsthetics, and assisted the doctor in other ways as needed."





DISPENSARY OF THE MARY S. ACKERMAN HOYT HOSPITAL.

## IN EASTERN LANDS.

### INDIA—JHANSI.

OUR JHANSI DISPENSARY.

By DR. BLANCHE MUNRO.

**T**HE Dispensary is one of the most interesting parts of our work. Here we meet all sorts of women, from the ignorant villagers and despised lower castes, to the proudest Brahmins and Begáms. Those who would not come into the Wards for a day, even to save their lives, or the lives of their children, are quite willing to come day by day for medicine. Thus we gain their trust and confidence, and eventually they are often prevailed upon to come for treatment to the Mary S. Ackerman Hoyt Hospital, when necessary, though at first they had most emphatically refused.

Just now the numbers vary each morning, from seventy to one hundred or more. They all gather at first in the large airy waiting-room, in little groups. There are two benches for those who care to use them, but almost all prefer sitting on the floor. When fifteen or twenty have arrived, we begin our service with a Hindustani hymn. Mariyam Das, our Hospital Bible-woman; Miss James, the Hin-

dustani Assistant Surgeon; Rosy Bai, Compounder, the surgical nurse, who is changed from month to month, and the *Dr. Miss Sahib*, all assist. After singing, the hymn is explained in full, and the Gospel story told as simply and graphically as possible, and then prayer is offered. After this we all go to our places, while Mariyam remains and talks with the women, giving each a tract in her own language, till all have passed into the consulting room for treatment. We have them come two or three at a time, and each new case is given a highly colored yearly ticket with her name and number on it, and two Hindu verses, John 3:6 and I. John 1:7 on the back. In addition, she gets a white slip with the necessary treatment written on it, and then passes on to the Surgical or Dispensary room.

Most of the patients are very poor and dressed in ragged, dirty garments, but high-caste Hindi women and many from rich Mohammedan families come too. These dearly love to show off their finery or jewelry, such as ear and nose rings, necklaces, numerous bracelets, and anklets of gold and silver set with many fine gems. They wear silk and satin shawls and outer garments, in most beautiful colors. In this land of caste, it is hard for them to understand that we treat all the

women alike and that the words "I am a Brahmin" have no special influence with us, notwithstanding the blessings they promise us as a reward.

Every day one is surprised by some strange idea, or new superstition not heard before. These people think there is much virtue in repeating the name of their favorite god as often as possible, and so, when they meet, many of them say *Ram, Ram*, instead of *Salaam*. They think it a protection against evil, and we sometimes hear a woman, as she enters the Dispensary for the first time, repeating over and over, *Sita Ram, Sita Ram*. (Sita is Ram's wife and the names are generally combined.) The belief they have in this power of repetition is shown by the fact that one day a woman told Mariyam she was sure the medicine the *Dr. Miss Sahib* had given her would do her good, for she would repeat the name of our *Yisu Masih* (Jesus Christ) every time she took a dose. The people believe quite as strongly in the powers of evil that are around them, and load themselves and their children with all sorts of charms against the evil eye, even if they are too poor to afford much else in the way of covering. They carry a bit of iron, such as a rusty nail, or an old knife blade, to keep off evil spirits on the way. Onions they think keep off fever, so they tie one around a child's neck. I never know when I may transgress against their superstitions. One day after I had handed a woman her prescription, I suddenly sneezed. Immediately she turned back and asked me to change what I had written, as a sneeze is a very bad omen, and the first medicine would lose its effect on that account.

The women are very much interested in all we do, and always consider taking the pulse a very important point, so that if we forget it, we are generally reminded. I lay my finger on the wrist sometimes, and as I feel the pulse, say in an inquiring way, "You have fever, headache, loss of appetite?" They look surprised, and turning to their friends say, "Isn't the *Miss Sahib* clever; she found all that out by feeling my pulse."

Sometimes that does not satisfy. One day I had been examining the chest of a woman who was ill with bronchitis, and laid my stethoscope beside me. The next woman complained of severe headache on one side of her head, and after I had inquired all her symptoms, she said, "Why don't you use that thing on my head, to see why I have such a pain, as you found out by it what was wrong with that woman's chest?"

The Mohammedans speak Hindustani or Urdu, and the Hindus, Hindi, so we generally use these two languages in our work, but we have many Bengalis, Marathas and Parsees, and I often wish I knew their language as well. Fortunately most of them know a little Hindustani at least.

Before the last year all our treatment was free, and we would like to have kept it so, but as our numbers increase, we need more medicines and supplies, and our funds are not sufficient. On this account the past year we have made a little charge for medicines, where we thought the people could afford to give it, and although we have not pressed it, we fear this has kept the numbers smaller than they would otherwise have been. I would ask if there are not some kind friends at home who would like to help us by special donations for Dispensary work, to buy medicines, bandages and other necessary supplies? We would be most gratified by such gifts, and it would be money well spent, for medical work seems to reach the hearts of the people as no other does, and most of them appreciate our help. As they come time after time to the Dispensary, they hear the story of the Great Physician, who is more anxious to heal their hearts' diseases, than we are to cure their bodies. They listen very attentively, sometimes assenting, sometimes asking questions that show they are thinking. Some who have come into the Hospital, and had longer teaching, have become Christians and been baptized, while others have asked for a Bible-woman to come to their homes and teach them how to read the Bible and the tracts for themselves. These we can follow, but of the after-lives of many, only our Heavenly Father knows. The seed is being sown, and we pray every day that God by His Holy Spirit may bless it, to the saving of these precious souls. Will you not all join with us in this petition for the coming of Christ's Kingdom in Jhansi?

OUR ASSISTANT SURGEON.

By DR. ALICE L. ERNST.

I HAVE written about our Assistant Missionary, Mrs. Ree, who is Matron at the Mary S. Ackerman Hoyt Hospital, and now I should like to introduce to you Miss Katherine James, our Assistant Surgeon. She is a Christian Hindustani woman, speaking Hindustani, Hindi, and English fluently. Her medical education was received at Agra some years ago, and she has been with us now about two years.



In a work embracing so many varied departments as ours at Jhansi, with the extensive building operations incidental to a new station, a woman of Miss James' attainments is invaluable, as can readily be seen when I enumerate some of her daily duties. She keeps all the medical registers for the Hospital and Dispensary patients, and prepares the statistics for the necessary reports. She assists regularly in the Dispensary, where the patients are treated every morning, and if for any reason Dr. Munro or myself cannot be there, she does all the treating herself, with the assistance of the Hindustani Compounder and nurses. To the Hospital patients, she always makes a morning and evening visit, and lightens my labors there very much, by helping with the more difficult surgical dressings which cannot be left to the nurses. She takes an important part in the operations, either by directly assisting, or by administering the anæsthetic, which she does most carefully and acceptably. She spares me many a night's call, for except in special cases, the nurse has instructions to call first the Assistant Surgeon, who sends for me later, if the emergency is too serious for her to cope with alone. How much an undisturbed night means, only those can understand who have had the daily experience of from twelve to sixteen hours' strenuous work in this trying climate! Notwithstanding these numerous duties, Miss James also finds time to "speak the word in season" to the perishing souls to whom she ministers. Until now she has been living at the Nurses' Home, but quarters are being built for her in our new Maria Ackerman Hoyt Memorial Hospital, and these by bringing her nearer to her work, will be more convenient and suitable in every way.

I think that you will agree with me that the \$300 Miss James receives as yearly salary is a profitable and necessary outlay. At present, however, no salary is coming from America for her, but I am praying that when some of God's children learn how very valuable her services are to the work here, they will be led to supply the necessary funds. God has promised to supply all our needs. Who will be a worker with Him in this matter?

### CALCUTTA.

#### TRIUMPH OF FAITH.

By MISS S. C. EASTON.

**A**S one goes about in the busy thoroughfares of Calcutta, one is more oppressed and depressed with the sense of the vast unsaved multitudes. Many questions

force themselves upon the mind, as to why the claims of Jesus Christ have not in all these years been so presented as to lead more to become His followers. One is, however, from time to time, deeply rebuked for such questionings and lack of faith, in the triumph of that which is indeed the power of God unto salvation. This is by the realization that the whole thought of the country has become saturated with Christian ideas and teachings, but in such a way that the people themselves do not begin to know the change that is taking place and will continue. Many cases refresh one's spirit, and send one with stronger faith and courage singing on the way.

About one of these I would like to tell you, that your faith too, may bound forward and your heart sing its song of praise afresh to Him who will not fail nor be discouraged, until He hath set judgment in the earth. One evening I was at a small gathering of God's children, when two Indian young men came in and sat down, and later seemed deeply interested in the very earnest words that were spoken, and the prayers that were being offered. They were spoken to by the leader, but as they did not readily understand English I was asked to speak to them in Bengali. The conditions not being conducive to a close talk on personal salvation, they were invited to come to see me the following morning. One came, and the conversation soon revealed that the young man was a believer, and only needed encouragement and help to become an out-and-out Christian. He was especially transparent, and without the guile one expects to reckon with as a rule. I was quite willing after a few interviews to arrange for his baptism, that momentous step for the Indian to take. Only a few of us gathered, but it seemed a very sacred season as we sang the hymn:

"Around Thy grave, Lord Jesus,  
Thine empty grave, we stand,  
With hearts all full of praises,  
To keep Thy blest command."

The young man in answer to a question concerning his faith, avowed the choice that forever would cut him off from all that he held dear.

Many trials, family perplexities, and persecutions have fallen to his lot in the very short interval that has since elapsed, but he knows the peace which the world can neither give nor take away, and is standing firm. We hope that soon he may be able to have his wife with him, one in his new found faith and joy.

## PERSONALS.

*Japan:* Miss Wells writes: While we were at Kamakura last Summer, one of our younger Japanese teachers came to spend a few days with us. She had just resigned from our school to go home and live with her parents, who are over seventy years. One evening with distress in her voice, she suddenly said to me: "I cannot observe Sunday in my home—what shall I do?" She told me of her great longing that her parents should become Christians. Her brother knows a great deal about the Bible, having read parts of it, and has attended Christian service, but he does not accept Jesus as his Lord. I hardly knew how to say what would be truly helpful, but with a prayer to God, I tried to think myself in her position. I told her to read her Bible, and with the help of prayer every day, to be living like Jesus, and when the opportunity came, she could speak with the power of her Christ-life to give influence to her words. She decided that she would ask her mother to let her work harder on Saturday, so that she might not have to sew or wash or mend on Sunday. While she was with us, she told us one thing that will make your heart glad; for it shows that wherever it is possible, she is following the teachings she received in our school at 212 Bluff. Her brothers, desiring her to marry, found a very suitable young man for her, but when she found he was not a Christian, she flatly refused even to consider him as a possible husband. Such are the things which occasionally come to gladden our hearts. We have to sow in faith, and trust the Lord of the Harvest to ripen the seed for another to gather in. When we hear good news of a Christian fighting the good fight bravely, then we thank God for the faithful work of our predecessors.

Tomeyo Sato writes: I am working at Sugito, Japan, with another Japanese Bible-reader. About sixteen Christians meet every Sunday for prayer, and two women are now earnestly seeking salvation. When I first came here, only six children attended the Sunday-school, but after much prayer and persuasion, the attendance has increased to more than forty.

*Cawnpore:* Dr. Mary McKenzie writes: Our little ones in the Mary A. Merriman Orphanage, Cawnpore, have made remarkable progress in their Kindergarten work, marching and drilling with great precision, and singing Hindi hymns with much spirit. It is always like parting with members of our own family when our older girls marry, but they write me of the Christian lives they are struggling to continue in their own homes.

Miss Beach writes: I am often asked about the discouragements of our work in Cawnpore. One of them is in the fears of our pupils, of which this incident is an illustration. One morning I was superintending the work of a Bible Reader, who had been called to a new house. The pupil seemed so unusually interested in our teaching, I explained most carefully what Christianity meant to us. When speaking of prayer, we knelt, and as we began to pray the woman screamed and besought us to stop. I tried to calm her, but she left the house, and we learned from her husband that she feared the little bags, in which I take portions of Scripture and tracts, were filled with vaccination instruments. Small-pox is in the city, and the government insists on vaccination, which terrifies this superstitious people.

In a Christian quarter of the city, I met a well-dressed Hindu woman with a baby in her arms. As soon as she saw me, she ran into a house, fearing I was a physician coming to vaccinate her child.

*China, Shanghai:* Dr. Elizabeth Reifsnnyder writes: During the Fall we had many rainy days, but our patients in the Margaret Williamson Hospital and Dispensary came rain or shine, although sunshiny days are greatly appreciated. One bright day two hundred and fifty came for treatment at the Dispensary.

Miss M. J. Irvine writes: While visiting the Wards of our Margaret Williamson Hospital I saw two women who are waiting for serious operations. In the bed opposite them, is a woman who had a wonderful operation performed last year, and its success gives these patients courage.

Dr. A. Isabel Hamilton writes: Our servant, Fok Sung, who is our most faithful teacher among the Chinese in our Sunday-school in Shanghai, invited me to visit his home. His father had arranged his betrothal at the same time, to a girl not at all suitable for him. The young man met me at the station, and entertained me at his home in a grand manner, showing me many points of interest in the place. I thought it wiser to say nothing about the betrothal, to his father, but to show him how important a person Fok Sung was, and that he had friends who could arrange for another betrothal in case he refused the girl his father offered. I was glad to know Fok Sung did not take money with him necessary to pay for the betrothal. This is one illustration of the difficulty which besets young Christians, in being married against their will to non-Christians.



## HOME NOTES.

### TO THE FRONT.

IT is a supreme moment in the life of any individual, when a separation comes from all that birth and training holds dear, and new vistas of usefulness attract, even if self-immolation is involved. This thought is emphasized by Arthur Christopher Benson when he says, "Nothing in the world could be so indicative of the rise in the moral and emotional temperature of the world, as the fact that men are increasingly disposed to sacrifice their own ambitions, and their own comfort, for the sake of others, and are willing to suffer that the happiness of the race may be increased."

These thoughts came surging over us, as we held our "Farewell Meeting" for Dr. Mina McKenzie, who at the close of the year left us to return to Fātehpur, India. There, in a district where fourteen hundred villages are teeming with countless throngs as yet unreached by Christian ministrations, she is to open our Memorial Dispensary in connection with Miss Adaline W. Owen, our trained nurse, who has devoted one year to the imperative equipment of learning languages. Miss Todd, from her Mission Home in this district, gives us this graphic picture of the spirit aroused in our youngest station:

"The evening glow is still in the sky and we can clearly see a group of ten or twelve girls and women, clustered around their *Miss Sahiba*, sitting on the ground. What are they doing? With closed eyes they are talking with One who is not far off, but nigh at hand. As we drew near, we heard them asking God to take the Home which we were building, and make it a place where the Holy Spirit will work with power, and transform lives for God's praise. It was good to see how from the very first evening when the ground was simply staked off, there was a consecration service of prayer and praise, and all hearts present, felt that their Father was giving them a real home, through the loving generosity of friends in America. As we looked into their faces, we realized their need of having just such a Home, for they all sorely required protection, training, and love. One's heart aches to go into the neighboring villages, and see how absolutely shut in are the lives of the women. We seem then to see the picture of our sisters across the sea, alive to all that is great and beautiful and good, who must share our Lord with those here. He alone can give more abundant life, and quicken every sense to enjoy the fullness that is in Him."

We have felt it a rare privilege to be with Dr. McKenzie during her short stay in this country, to catch her enthusiasm as she looked forward to her return to India, to set in motion other reforming influences. The darkened *zenana*, with the aimless lives of its restricted inmates, stood out more vividly, as she portrayed the surroundings of one and another woman whose sufferings she had tried to alleviate with her skilled ministrations. We saw with her eyes the orphans whose lives, redeemed from destitution and misery, we are trying to make glad, and blessed in the Master's love. The scenes at the Hindu *Melas*, where millions seek remission of sin by degrading immolation, came to us with overwhelming pity, and anew we consecrated ourselves to the work of spreading the Glad Tidings.

We know that "the sense of equality, of the rights of the weak, compassion, brotherliness, benevolence, are living ideas throbbing with life." So we send out this messenger of ours, with renewed courage in this battle for a nation's uplift, and will pray for her success.

In our short-sighted views of the oppression of the half of our race in the lands of the Orient, and the tardy consummation of reform, we blindly cry out, "How long, O Lord, how long!" Yet we know mankind as a race makes none but forward steps, and rejoice at the optimism of a recent thoughtful writer. "The world is moving with constantly accelerated velocity, not merely because we have more information to-day than yesterday, but because what we know, means more to us. This alchemistic power of getting out of facts something not superficially visible in them, is the mind's contribution to progress."

"Life," says Benson, "is very different from what we expected, more marvelous, more brief, more inconclusive, but there is an intenser and more patient curiosity, to wait and see what God is doing. We have learned that the darkness is no darkness with Him."

### THE CHALLENGE OF HEATHENISM.

By REV. W. REMFRY HUNT, F.R.G.S.

IT is among the most extraordinary phenomena of history, that heathenism has existed so long in the arena of the oldest civilizations, and that it has maintained so vigorous and defiant an opposition to the more modern and progressive conditions. The thoughtful student is at once challenged to the solution of the problem. The mere appeal to racial diagnosis, to environment, and to the



science of heredity is not its clearest answer. The fact of heathenism is its own demonstration. It is sin in its essence as well as in its results. Under the searchlight of a trained spiritual discernment, the Apostle has shown in the first chapter of the Epistle to the Romans that goodness and truth are entirely absent, despair is its resultant condition, and death its total fact.

In heathen lands one is continually surprised at the absence of common sense. Reason and intelligence seem to be set at naught, by the tremendous contradictions and antagonisms which not only loom up in the pagan mind, but manifest themselves in all the ramifications of social, moral, and intellectual life. Heathenism presents both an anachronism and an enigma.

The masses are haunted day and night by fears of demons, who are thought to be ever on the alert to alight upon them. There is no such idea as a deity of love and compassion. This thought does not belong to heathen lands.

Christless lands are cheerless, hopeless, and homeless lands. There is no sparkle or blossom in child-life, nor is there any sanctity in motherhood. The greatest inequalities and injustices rest in all their systems upon woman. Polygamy and polyandry are common. There is no sense of pure refinement, and even natural affection is at an awful discount. Their songs are a wail, and their music a dirge. Like their scentless violets, their lives, also are without fragrance. Their religion enters into every phase of their social life, and the gods, as in ancient Greece and Rome, are employed in their markets. It is astounding when one thinks of the array of facts which might be amassed, to prove the absolute and awful degradation to which the sons of men have descended in these fairest lands of the Orient.

Heathen devotees may be devoted, but they are deluded and defeated worshippers. The volume and variety of their costly offerings are amazing. It is a significant fact that they do not believe in a religion that costs nothing. It is well for missions, that the vicarious and sacrificial element seems to be inseparable from their faith. It is not without value that their perverted altars are sprinkled with atoning blood, and that their primitive worship is lit with strange fires.

It suggests the trenchant thought that when this same devotion is illuminated and sanctified by redeeming grace there will be some magnificent surprises brought to our vision, by these Eastern converts as they show to us the intensity of their consecration. With what

heart-searching and humiliation have we watched the whole-hearted, generous, and sacrificial giving of the heathen to their deities! With a thrill of joy too, we have witnessed this splendid grace of giving among the redeemed in China. With what warmth the missionary apostle speaks of "this grace also" abounding in the hearts and lives of those who were spoken of as "my joy and crown"! It is a beautiful eulogy on these newly-won converts, and it is a searching exhortation to us.

One of the saddest moments of my missionary experiences was on the occasion of my being asked by a heathen devotee the pertinent question: "In contrast with our humble worship of the heathen deities, how much do your enlightened and honorable countrymen give to their heavenly religions?" It brought the blush of shame to my face, and silenced me. It is stated, that many of the heathen are assessed at twenty per cent. of their incomes. In the light of all the joys, the culture, the temporal blessings, the spiritual light and life that are ours, what shall we reply to this burning question inspired in a heathen breast?

It is nearly two millenniums, since the Church of Christ was organized under the Great Commission as its imperial charter. Its commission was universal and perpetual. As an endowed and endued institution, it should comply with the conditions of its charter, or cease to exist. These are its inexorable, irrevocable, and supreme alternatives. Only as the Church is engaged in its mission, can it rightfully claim the continued presence of its Founder and Lord.

In the light of these truths, it should behoove the Church to see to it that in the fervid atmosphere of that master-passion for the unsaved heathen—the compassion of the Lord Jesus Christ—that its seed is scattered where it will germinate into life and beauty. Only as we give, are we enriched and enlarged. In the eighth and ninth chapters of 2 Corinthians, the apostle emphasizes the fellowship of ministering to the saints. Although the apostle is dealing with "an episode of his day," he is also calling attention to and emphasizing principles that are eternal and applicable to all places and to all times. The liberality of the Macedonians was commended as the proof of their love and the pledge of their discipleship. The explanation of the Divine secret was: "They first gave their own selves to the Lord." Afterward it was a perfectly natural thing that they gave of their substance to the apostles (the missionaries) by the will of God.—Condensed from *The Christian*.



OUR HOSPITAL CHILDREN IN CHINA.

## FOR MISSION BANDS.

### THE LEAST ONES.

By ELIZABETH IRVINE.

A YEAR and a half ago, a meeting for poor children was opened in one of our day-schools in Shanghai. We began by teaching the words of some of our simplest Gospel hymns, and Scripture verses, in addition to easy questions on the Life of Christ. In a few weeks our room, which seats twenty-four comfortably, was crowded to its utmost capacity. We were sorry to tell the little brothers that we did not have room for them, as we needed all our space and more too, for the little sisters who wanted to attend. Many of these little girls are real "little mothers," and they come carrying a baby brother or sister. The majority of the girls are wage-earners, although not more than ten years old. The making of paper money, such as is used in worship, is one of the chief industries, or weaving of cord worn by boys and men as a finish for

their queues. To learn this weaving the sum of four Mexican dollars is paid for four or five lessons, according to the skill of the learner. The match-factory claims a large number of young girls, which is a great hindrance to our day-school work.

Frequently our meeting is disturbed by an angry mother, who comes to find her child who has stolen in to listen to the singing, which always attracts. Time is money for this poor woman. Wages are low, living is high, and only by the closest application to business, are the barest necessities of daily living secured.

We have given our little meeting the name of "Pleasant Sunday Afternoon," because we are trying to bring into the lives of some of these "least ones," a little brightness and joy which Christ would have us share with them in His name. We have encouraged the free use of soap and water, and clean washed hands and faces, with combed hair and have very gratifying results. The older girls who can spare the time remain and are taught to read,



and the number has grown to twenty. We use a book which we call "The Three Character Classic," easy to memorize. This book is the Bible story from Genesis to Revelation in outline. A large picture card has been promised as a reward to all who commit this little book to memory. A small picture card is given each Sunday for attendance. We would be glad if friends would remember us by sending us all Sunday-school cards left over. Old picture calendars come in most useful as small rewards, as our pretty foreign pictures have a great fascination for these little black-eyed beauties. While China is advancing in all that makes for material progress, it falls to the lot of those who love the Lord Christ, to bring to this neglected class the "pearl of great price."

#### OUR NEW SUNDAY-SCHOOL.

By A. I. HAMILTON.

YOU doubtless take an interest in our Sunday-school in Shanghai, started for very poor children, whose parents earn only fifteen or twenty cents a day, and who beg in the streets all about our Margaret Williamson Hospital. As the people are too poor to have clocks, and probably do not know when Sunday comes, the children must be gathered each Sunday afternoon. At first the children were not inclined to follow the missionary, who began reading aloud in Chinese. As soon as a cluster formed around her, she moved a few yards nearer, till at length the hospital gates were reached. Another missionary held out a picture card, and one rash child, forgetting the possible danger, darted in after it and secured the prize. So a few hymns were sung, their cards were talked about, and they were dismissed with an invitation to come the next week. On the following Sunday, having found that no calamity had befallen them from entering the Hospital gates, they ventured inside. There were more than a dozen. The number has increased to thirty-four.

The children are being taught to read Gospel truths and to sing hymns and learning to read is one of the inducements for them to attend. One of the scholars told a teacher that the Sunday-school was great sport. It seems to have become the great event of the week for many of these waifs. The little card given each Sunday is a great treasure to those who have so little in their lives. The children on the street now meet us with bows and smiles, where they used to call out after us. Their behavior in the school is better than in similar schools at home.

#### FESTIVAL AT THE GANGES.

By LILLIAN NORTON.

IT was early morning in Cawnpore. The glaring sun was hot, the streets were dusty. We stood on the banks of the Ganges River, for it was a great Hindu festival-day, and vast crowds were pushing their way to the *ghat* (the steps leading down to the river) for a chance to worship "Mother Ganges" by dipping seven times in her waters.

This was the annual bathing day of two of the greatest gods, which were being taken to the river, by gorgeously dressed priestesses, whose faces were covered with ashes. After going a short distance, they would stop, spread out a large cloth to put the gods on, and amid beating of drums, and shouting, the people showered offerings of flowers, grain and other things before the gods, the priestesses standing motionless holding their wands over them. At the river bank, the bells in the temples were still ringing to waken all the gods, for they ring also at night to put them to sleep.

Hundreds of women were either stopping to talk with us, and see what we had, or were bathing, or throwing various kinds of offerings into the river, or on their way back buying our Testaments and taking our tracts and hearing more of what we said about the "Jesus Christ Way." They were quite careless as to whether they touched us or not before they bathed, but afterwards, they took great care not to brush against us and so become defiled. As they gave us their coppers, they dropped them into our hands from a safe distance, and took our books and papers very carefully.

A poor widow who had thrown a bundle of clothes into the river (all she had to give), and stood and watched it go floating farther away, turned back and stood near us for a moment, then shrunk away as the gaily dressed, jewel-bedecked women all around spurned her—for she was a widow.

A large interested crowd, some in earnest, some merely curious, gathered around us and many were asking us to sing, when an old priestess, sitting on a little platform near us, receiving various kinds of gifts and money, becoming very angry, and fearful lest we should draw the people all away from her, called out to us that we could stay no longer, we must leave the place.

But the seed was sown, not all on good ground probably, but we hope that some was, and ask you to pray that it will take root, and bear much fruit for Christ's kingdom.

# RECEIPTS of the Woman's Union Missionary Society of America for Heathen Lands from November 1 to November 31, 1908.

## ALLAHABAD, INDIA.

Pa.—Johnston, Dr. B. T. Caldwell, for Chamell, 5.00; Wells Tannery, A. E. Ouissard, per Miss Wishart, 2.00.	
Total,	\$7 00

## CALCUTTA.

N. Y.—Brooklyn, Mrs. Peter McCartee, Gardner School, 25.00; Saratoga Springs, Mrs. L. M. Kortright, for Sunami, 5.00,	\$30 00
Pa.—Germantown, X. Y. Z. Soc., Mrs. Frederic Shaw, Treas., for Bible Teacher, 60.00; Merion, Mrs. A. R. Marston, for Elizabeth Marston, 15.00.	75 00
N. M.—Las Vegas, Miss Laura Pierson, for Surobala,	10 00
Total,	\$115 00

## CAWNPORE.

Mary Avery Merriman School.

Mass.—Lowell, Y. W. C. Assn., Mrs. B. H. Wigin, Treas., for Punnia, 15.00,	\$15 00
N. Y.—Brooklyn, Miss Florence Hannan, for child, 5.00; Miss A. O. Welcher, for Severen, 20.00; N. Y. City, Dr. J. Ackerman Coles, for Medical supplies, 25.00; Miss Laura Pell, Mrs. D. I. Reynolds, Treas., for Miss Harris, 60.00,	110 00
N. J.—Morristown Aux., Mrs. W. W. Cutler, Treas., for salary, Mrs. E. Harris, 125.00; Plainfield, Mrs. F. G. Mead, for scholarship, 50.00,	175 00
Pa.—Phila., West Hope Presb. S. S., Mr. H. L. Cornman, Treas., Mrs. Cunningham's Class, for orphan, 10.00; Mrs. W. W. Farr, for child, 20.00,	30 00
Md.—Baltimore Br., Mrs. A. W. Bastable, for Lallea,	20 00
Total,	\$350 00

## FATEHPUR.

Collected by Dr. Mackenzie for Dispensary.

N. J.—Morristown, Mrs. F. W. Owen,	\$100 00
Pa.—Bryn Mawr, Miss L. M. Wright's School, 43.00; Gtn. Cong. C. E., 3.35; A Friend, 1.50; Y. W. C. Assn., 1.00; Bloomfield C. E., 5.00; Phila., Mr. Renwick Hogg, 5.00; Mrs. A. Massey, 10.00; A Friend, 1.00.	69 85
Total,	\$169 85

## JHANSI.

Mary S. Ackerman Hoyt Hospital.

N. Y.—Freeville, Miss A. T. Van Santvoord, for salary, Miss Morrison,	\$600 00
Md.—Baltimore Br., Miss E. C. Wright, for Louisa Dean bed,	5 00
Total,	\$605 00

## SHANGHAI, CHINA.

N. J.—Jersey City, Mrs. L. A. Opdyke, for girl Bridgman Home,	\$10 00
Md.—Baltimore Br., Mrs. Henry Onderdonk, 15.00; Mrs. C. Weston, 5.00; Mrs. A. M. Carter, 5.00; Mrs. A. N. Bastable, 10.00; Mr. A. N. Bastable, for Ah Woo, 5.00,	40 00
Total,	\$50 00

## YOKOHAMA, JAPAN.

N. Y.—Corona, Leverich Mem'l Band, Mrs. M. Le Forte, Treas., for B. woman,	\$15 00
N. J.—Westfield, W. For. M. Soc., R. E. Ch., Mrs. M. V. Hammer, Treas., Mrs. Jos. Barton's quarterly, for B. woman,	15 00
N. Y.—N. Y. City, Proceeds of sale per Miss Loomis,	48 50
Pa.—Harrisburg, Mrs. Jas. Boyd, for scholarship,	50 00
Total,	\$128 50

## GENERAL FUND.

N. Y.—Jamaica, Mrs. G. H. S. Maynard, 1.00; N. Y. City, A Friend of Missions, 2.00; Mrs. D. I. Reynolds, for printing, 2.00,	\$5 00
Md.—Baltimore Br., Miss E. M. Bond,	1 00
Total,	\$6 00

## JUBILEE FUND.

Mass.—Beverly, Miss M. A. Johnson,	\$1 00
N. Y.—N. Y. City, Mrs. S. J. Broadwell,	100 00
N. J.—Morristown, A Friend toward salary Dr. Mackenzie,	100 00
Pa.—Allegheny City, Mrs. C. A. Oudry, from the orphans, 2.00; Wells Tannery, Mrs. J. R. Hunter, 1.00; Mrs. J. A. Wishart, 1.00; Mrs. Wishart, 1.00; Westchester, Thanks Offering, 1.00,	6 00
Del.—New Castle, Mrs. E. S. Nesbitt, 1.00; Miss A. R. Spotswood, 1.00; Mrs. S. B. Spotswood, 1.00,	3 00
Total,	\$210 00

## LINK SUBSCRIPTIONS.

Mrs. J. P. Allen, .50; Mrs. Madge Skead, 1.00; Miss E. E. Haunas, 1.00; Miss Ruth Perkins, .50; Mrs. F. E. Blake, 3.50; Miss E. C. Wright, .50; Miss Gould, leaflets, .05	
Total,	\$7 05

## MRS. JOHN D. RICHARDSON—MEMORIAL BAND.

Mrs. L. Miles Standish, 10.00; Mrs. S. C. Demerest, 5.00; Mrs. Francis James, 5.00; Mrs. Ambrose Lois, 1.50; Mrs. Gilbert Walt, 1.50; Miss P. A. Hall, 3.00; Miss Mary H. Faxon, 1.00; Miss Hattie Dunbar, 1.00; Mrs. M. H. Mitchell, 2.00; Mrs. J. K. Culver, M.D., 2.00; Miss Anna M. Gregory, 1.00; Mrs. A. H. Temple, 1.00; Mrs. J. G. Lovell, 1.00; Mrs. Francis E. Blake toward salary of Emb'd'y Teacher in Bridgman Home School, 20.00,	
Total,	\$55 00

## SUMMARY.

Allahabad,	\$7 00
Calcutta,	115 00
Cawnpore,	350 00
Fatehpur,	169 85
Jhansi,	605 00
China,	70 00
Japan,	128 50
General Fund,	41 00
Jubilee Fund,	210 00
LINK subscriptions,	7 05
Fourth payment on legacy of Edwin Stone, 2,000.00, less interest on loan,	1,785 00
Phila. Br., Miss Higby's work Tharrawaddy, Burmah,	100 00
Total,	\$3,588 40
MARGARETTA WEBB HOLDEN, Ass't Treas.	



## NOVEMBER RECEIPTS.

Mrs. Wm. Waterall, Treas.

Semi-annual interest on Mrs. Daniel Haddock, Jr., Fund.	\$125 00
Through Miss Howard-Smith, for Jubilee Fund, from Mrs. Jas. L. Penniman. 1.00; for work at Jhansi, from Miss Howard-Smith, 5.00.	6 00
From Mrs. Farr, for scholarship through Dr. Mackenzie.	20 00
Through Miss Castle, Miss Isabel Masderson.	1 00
Miss Richardson, LINK.	50
Interest on Mrs. E. H. Williams' Fund.	21 00
Total.	\$173.50

MISSIONS OF WOMAN'S UNION  
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INDIA: CALCUTTA: Gardner Memorial Orphanage, Zenana Work, Day Schools, Village Schools.

Address: Doremus House, 140 Dhar-  
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Mission, 6 South Road.CAWNPORE: Mary A. Merriman School,  
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Address: Woman's Union Mission.

JHANSI: Mary S. Ackerman-Hoyt Hospi-  
tal and Dispensary, Nurses' Class, Zen-  
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## SHANGHAI, CHINA.

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Ruthby B. Hutchinson— } ary Society.  
Mary Pruyn Memorial—Ladies in Albany.  
Samuel Oakley Vander Poel—Mrs. S. Oakley Van-  
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Charlotte Otis Le Roy—Friends.  
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Mrs. Bela Mitchell—Mrs. Bela Mitchell.  
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E. Cornelia Shaw Memorial—Mrs. Elbridge Torrey.  
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"Martha Memorial"—A Friend.  
Mills Seminary—"Tolman Band." California.  
Maria N. Johnson—A Friend.  
"In Memoriam"—A Sister.

Maria S. Norris— { Miss Norris.  
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# RUDOLPH LENZ

## PRINTER

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NATIONAL

UNDENOMINATIONAL

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